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THE

Missionary Magazine

AND

CHRONICLE.

THE BRAHMIN AND THE DEVOTEE.

INDIA.

MISSIONARY TOUR IN BENGAL.

(*Continued from p.* 32.)

Our last Number contained notices of a Missionary tour undertaken by the Rev. A. F. Lacroix, accompanied by Mr. Samuel Hill and two native assistants, in the districts to the east of the Ganges. We now resume Mr. Lacroix's interesting narrative of the incidents of the tour, which serve to place in striking contrast the lively interest with which thousands of the "common people" listen to the message of mercy, and the unrelenting bigotry with which their blind guides—the Brahminical priests—strive to perpetuate the reign of error. It is a mournful subject of reflection that these districts, containing several millions of inhabitants, are, with the exception of one or two favoured spots, almost entirely shut out from the light of divine truth.

TRAITS OF NATIVE INDEPENDENCE.

"*January* 15th (1853).—Last evening, entered the Titsa river, which has its source in the Thibet mountains, and flows right through the Zillah of Rungpore. To-day at noon, we arrived at a place called Kamarjani-Gunge, where a large temporary bazaar had been erected. We proceeded without delay to the shore, and dividing ourselves into two parties soon collected large audiences to which the Gospel was preached. The attention was marked, and every now and then, some individual, not being able to restrain himself, cried out, 'Good! very good!' 'True!' We were exceedingly delighted to find that here several persons declined receiving any books gratis, but insisted on paying for them,—a thing I had not often seen before. Indeed, we soon remarked that the inhabitants of this part of the country appear to have a more independent spirit than the Bengalis of the West. The entire absence of beggars was an additional proof of this. I sincerely trust that future Missionaries who may be settled in this district will endeavour to foster this spirit of independence; the cringing, grasping, disposition of the Bengalis being one of the greatest obstacles to our native churches exhibiting that spirit of manly independence and self-reliance for support which should always characterise a Christian church wherever it may be established.

A FIRST INTERVIEW WITH MISSIONARIES, AND OPINIONS RESPECTING THEM.

"In the afternoon we proceeded about two miles inland to the village of Kamarjani proper, in doing which we had to cross a small but rapid river. The weekly market was just being held, and the crowd of buyers and sellers was most dense, not less, certainly, than 3000 persons being present. We found it very difficult to make our way through this mass of human beings; and having at last reached a spot a little clearer than the rest, we made a halt. Mr. Hill then read part of a tract, on which we were immediately surrounded by many hundreds, and so hemmed in that we had scarcely elbow-room. These I addressed, and it required the highest power of my voice to make myself heard by all. After calling the attention of my hearers to their sinfulness in the sight of God, to death, to judgment, and to eternity, I told them that this was a happy day for Kamarjani, inasmuch as we had come to announce to them them the appearance on earth of the true incarnation, the incarnation of mercy who, under the name of Jesus Christ, had come into the world to save men from sin and hell, and to open the gates of heaven to all those who repent and believe on him. The attention was intense; and repeated exclamations of surprise and wonder were uttered at the astounding news which, for the first time in their lives, had now struck their ears. The people never having seen Christian Missionaries before,

also gave vent to all kinds of opinions as to who we could be. The most prevailing one among the Hindoos was, that we were 'Konoje Brahmins' (the oldest and most revered Brahminical race, residing in the north-west of India). 'Look at them,' said some; 'how resplendent their countenances are, and what fire proceeds from their mouth when they speak—the very marks of the real original Brahminical race!' Some of the Mahometans, again, would have it that we were holy men from Mecca, who had come to reform abuses among them.

EAGERNESS TO OBTAIN BOOKS.

"Finding it impossible, from the great exertion required, to speak any longer, I told the assembled crowd that we were servants of Jesus Christ, of whom they had just heard, and that we had brought with us books for them which would explain more fully all he had done for the salvation of mankind. On this announcement, the rush was so general that we dared not attempt distribution, and walked on to a more distant spot; but being followed by the whole of our auditors, we were equally unsuccessful. In four different places we endeavoured to persuade the applicants to sit down, in the hope by this means of effecting the distribution with some regularity; but in not one instance was this of any avail; for the outer rows fearing the books would be expended before their turn came, rose, and came falling upon those of the foremost ranks, till the confusion was so great that we found it prudent to desist altogether; the more so, as a lad was actually thrown down, and would doubtless have been trampled to death if Mr. Hill, who fortunately observed him, had not seized him by the hair and thus extricated him from his perilous position. At last, it struck me to adopt the plan which I found so successful at Ramjibonpore two years ago when out with the late Mr. Weitbrecht, viz. of recrossing the stream which flows near the outskirts of the village; but we were still followed by hundreds who waded through the water after us. We resolved, therefore, on going back to our boat; when at last, at nearly a mile from the market, we found the number of applicants reduced to about 100, among whom we ultimately succeeded in distributing books in something like order. Neither at Pooree, Sauger Island, or any other Melah, during the whole of my Missionary career, had I ever witnessed such eagerness for books as that displayed on this occasion.

MALIGNANT OPPOSITION TO THE GOSPEL.

"*January* 16th. Intelligence we received as to the state of the water in the Titsa, induced us to retrace our steps and to return to Kamarjani-Gunge, where good congregations were again preached to.

"As on our previous visit to the village of Kamarjani, our labours had been entirely among the market people who were there only for the occasion, we thought we would do something also for the benefit of the permanent residents of the place; and hearing there would be no market held that day, proceeded to Kamarjani in the afternoon, and took our station in front of the house of some wealthy merchants, where we were accommodated with seats. A number of people soon collected, to whom, on seeing them surprised at our visit, I said we had come to them as friends; and that, knowing them to be ignorant of the true God and the way of salvation, we wished to impart to them the knowledge on those important subjects which, through Divine mercy, we had ourselves received. And in order to prepare them the better for the Gospel instruction which was to follow, I touched on the vanity and sinfulness of idolatry, all of which was listened to with apparent great interest by the people. But the family priest of the merchants, who, in a sullen mood, had seated himself at a short distance, seeing his craft in danger, rudely interrupted me with all kinds of invectives. In vain did I request him to allow me to reply: no! on he would go without listening to any observations, heaping one offensive epithet upon the other. Mr. Hill and Tara then endeavoured to bring the noisy priest to reason, but with no better success. At last, seeing that it was doing more harm than good to sit listening to the opprobrious language he was pouring forth, I rose and told him that I laid it to his charge that he had prevented the Gospel of salvation to be proclaimed to the anxious people who surrounded us, and that God would surely one day take him to account for it; but that nevertheless we would pray for him that

God might have mercy upon him and change his heart. This, however, did not soften the priest in the least; on the contrary, he, with the merchants, when we left, shouted after us, 'Horibol! horibol!' by way of derision. This was the only instance during this whole trip that we met with such opposition and such rude treatment. At the same time, I must not omit mentioning that whilst this priest and his wealthy disciples thus treated our message with contempt, the poor villagers heard us gladly. This scene put us vividly in mind of the passage in Luke vii. 29, 30, where it is said, 'And all the people that heard him and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.'

EXHIBITIONS OF PRIESTLY ARROGANCE.

"The priest referred to is a specimen of not a few of his brethren, seldom seen in Calcutta now, but still pretty frequently in the country, who, to ignorance, (for they do not belong to the class of pundits or learned Brahmins) add a vast degree of self-importance and pride, on account of their pretended sacred character. I have seen such, when speaking to Europeans, holding a cloth before their mouth for fear of being polluted by inhaling the same air with such impure beings. It is sometimes amusing to see to what degree they will carry their pharisaical arrogance, making use almost of the very words quoted by Isaiah, lxv. 5, 'Stand by thyself, come not near me; for I am holier than thou!' Some years ago, when on an itinerancy in the Zillah of Bancoorah, my Missionary companions and myself one evening pitched our tent in a Mangoe tope close to the village of Balliadore. Early the following morning, as I was taking a solitary walk under the trees, I observed the Gosai or chief priest of the place, a sleek, pompous man, coming towards me, evidently with the purpose of entering into a controversy. After politely saluting him, we soon commenced a conversation; but finding him more than usually shallow in his reasoning, it occurred to me that I would give an opportunity to Mark, the native preacher who was with us, to confute him, and accordingly requested him to continue the controversy with the priest while I was standing by. Mark was at that moment standing about two yards from the Brahmin, and in a most respectful manner began to address him, saying, 'You see, sir, we are all sinners, and need a Saviour. I, too, am a sinner, and without a Saviour would have no hope.' On hearing this, the priest, interrupting him, cried out, 'What! you a sinner, and not ashamed to confess it! and you dare to stand so near me! betake yourself to a distance and then speak to me, lest I be defiled by contact with one so vile.' I must say this arrogant language made me smile; but the native preacher, nothing daunted, after having humbly retired to the distance prescribed, resumed the discussion and soon silenced his proud opponent, who, rather crestfallen, sullenly returned home. After breakfast, when we were traversing the village in prosecution of our journey, we chanced to pass before the house of the identical Brahmin, and at the very time when a poor infatuated villager was making to him the abject obeisance often in use, viz. prostrating himself at full length and placing the right foot of the Brahmin on his own neck. [*See Engraving.*] The Brahmin triumphantly looked at us as if wishing to say, 'I got but little honour from you this morning, but see how I am reverenced by my countrymen!' Poor man! we pitied him. I have always found, as might naturally be expected, individuals of this class most hostile to the Gospel, and most averse to receive its humbling doctrines.

THE CONTRAST.

"But to return to the occurrences of the day. In the evening our assistant Gobindo stepped on shore, and went to a few huts at a short distance, whose poor inmates received him most kindly. In the course of his conversation with them, he alluded to the duty of prayer. The people said: 'We do not know how to pray; please show us how to do it.' On this, Gobindo knelt down, the villagers imitating his example, and offered up a simple but fervent prayer that God would open their understandings, and give them the grace of repentance and forgive their sins through Jesus Christ.

(*To be continued.*)

CHINA.

THE BOOK OF RELIGIOUS PRECEPTS OF THE T'AE-PING DYNASTY.

To what combination of causes soever the Chinese revolution may be traced, it would be impossible to afford a satisfactory solution of some of its most striking incidents without reference to the religious sentiments embraced by the Leaders, and prescribed as the rule of action to their followers.

That a large amount of error and delusion has been strangely mixed up with the purer articles of their creed, and that their conduct in the prosecution of the war has, in many instances, been no less strangely at variance with their avowed principles, none can deny, and all must deplore; but the very explicit statements of scriptural truth embodied in the accredited publications of the Revolutionists, cannot fail to encourage in the friends of the Gospel a strong and well-grounded hope that this wonderful movement will, in the gracious providence of God, pave the way for the future evangelization of China.

Our honoured Brother, Dr. Medhurst, has rendered good service to the cause, by giving translations of the several public documents of the insurgents, as they have successively issued from the native press. Though precluded by want of space from inserting them in detail, we are persuaded our friends will be gratified by a sample of these very unique and interesting publications, and we therefore subjoin extracts from one of them, entitled "*The Book of Religious Precepts of the T'ae Ping-Dynasty.*"

Who has ever lived in the world without offending against the commands of Heaven? but until this time, no one has known how to obtain deliverance from sin. Now, however, the great God has made a gracious communication to man, and from henceforth, whoever repents of his sins in the presence of the great God, and avoids worshipping depraved spirits (gods), practising perverse things, or transgressing the Divine commands, may ascend to heaven and enjoy happiness, for thousands and myriads of years in pleasure and delight, with dignity and honour, world without end. But whoever does not repent of his sins in the presence of the great God, but continues to worship depraved spirits, practising perverse things as before, and going on to transgress the Divine commands, will most certainly be punished by being sent down to hell, and suffering misery for thousands and myriads of years in sorrow and pain, with trouble and anguish, world without end. Which of these is the best, and which the worst? we leave it to you to judge. Ought not all of you, our brethren and sisters throughout the world, to awake from your lethargy? If, however, you continue unawakened, then you are truly base-born and deluded by the devil; you do not know how to enjoy the bliss within your reach; and all that great happiness, pleasure and delight, dignity and honour, which is to be experienced in heaven for thousands and myriads of years, you do not wish to enjoy; while on the contrary, you willingly fall into the crime of sinning against Heaven, and thus bring down upon yourselves the righteous indignation of the great God, who will send you down to the eighteen hells, and cause you to suffer eternal misery. How lamentable!

Those whose minds have been deluded by the devil object and say, that the great God is only to be worshipped by sovereign princes. But we wish you to know that the great God is the universal Father of all men throughout the world. . . . . .

Some also say erroneously, that to worship the great God is to imitate foreigners; not remembering that China has its histories,

which are open to investigation. From the time of Pwam-koo,* down to the period of the three dynasties, both princes and people honoured and worshipped the great God. If now the people of the three dynasties (from B.C. 2204 to B.C. 220) did not worship and honour the great God, why does the Ta-hëo classic quote an ode which says, "Before the Yin (Shang) dynasty had lost the sympathies of the people, their ancestors were invited to do the honours at the sacrifices to the great God." . . . . .

The fact is, that according to the histories of both the Chinese and foreign nations, the important duty of worshipping the great God, in the early ages of the world, several thousand years ago, was alike practised both by Chinese and foreigners: but the various foreign nations in the west have practised this duty up to the present time, while the Chinese practised it only up to the Tsin and Han dynasties †; since which time they have erroneously followed the devil's ways, and allowed themselves to be deceived by the king of hades. Now, however, the great God, out of compassion to the children of men, has displayed his great power, and delivered men from the machinations of the evil one; causing them to retrace their steps, and again to practise the great duty which was performed of old. Thus while alive they are no longer subject to the devil's influences, and after death they are not taken away by him, but ascending to heaven they enjoy endless bliss. This is all owing to the unmeasurable grace and infinite compassion of the great God. Those who are still unawakened say, on the contrary, that we are following foreigners, thus showing to what an intense degree they are deluded by their great adversary. Mang-tsze says that "Truth is one;" if men did but understand this, they would acknowledge that both Chinese and foreigners ought together to practise the great duty of worshipping God.

The form to be observed in seeking the forgiveness of sins:—

Let the suppliant kneel down in the sight of heaven, and pray to the great God to forgive his sins. He may either employ such words as occur, or he may use a written form; when the prayer is over, let him take a basin of water and wash himself clean, or if he perform his ablutions in the river, it will be still better. When he has obtained freedom from sin, let him morning and evening continue to worship the great God, praying that God would regard him with favour, and grant him his Holy Spirit to change his heart. At every meal also he should give thanks to God; and every seventh day worship and praise God for his mercies. Let him also constantly obey the ten commandments, and not on any account worship the corrupt spirits (gods) that are in the world, neither let him do any corrupt thing. In this way people may become the sons and daughters of the great God; in the present life they shall be the objects of the Divine favour, and after death their souls will ascend to heaven, where they shall enjoy endless bliss. All people throughout the world, no matter whether male or female, Chinese or foreigners, must pursue this method or they cannot go to heaven.

A prayer for a penitent sinner:—

I, thine unworthy son or daughter, kneeling down upon the ground, with a true heart repent of my sins, and pray thee, the great God our heavenly Father, of thine infinite goodness and mercy to forgive my former ignorance and frequent transgressions of the Divine commands, earnestly beseech thee, of thy great favour to pardon all my former sins, and enable me to repent and lead a new life, so that my soul may ascend to heaven; may I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (gods), nor practising perverse things, but obey the Divine commands. I also earnestly pray thee, the great God our heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regarding me with favour, for ever deliver me from the evil one; and every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and the enjoyment of endless happiness in heaven, through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father who is

* The first man of whom the Chinese speak.

† About the period of the Christian era.

in heaven, that his will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

A prayer to God for morning or evening:—

I, thine unworthy son or daughter, kneeling down on the ground, pray to thee, the great God our heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influences; but perpetually regarding me with favour, that thou wouldst for ever deliver me from the evil one, through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

Thanksgiving to be offered at meals:—

We thank thee, O God, our heavenly Father, and pray that thou wouldst bless us with daily food and raiment, exempt us from calamity and affliction, and grant that our souls may go up to heaven.

On funeral occasions no Buddhistic ceremonies are to be employed; having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, presentations of animals, wine, tea, and rice, should be offered up to the great God, accompanied by the following prayer:—

I, thine unworthy son or daughter, kneeling down upon the ground, present my supplications to thee, the great God, our heavenly Father. There is here present the soul of thine unworthy servant, such a one, who on a certain day, month, and hour, departed this life. Having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, I reverently prepare animals, wine, tea, and rice, offering them up to thee, the great God, our heavenly Father, earnestly beseeching thee, of thy favour to admit the soul of thine unworthy servant, such a one, up into heaven, to enjoy abundant happiness with thee. I also pray thee, the great God, our heavenly Father, favourably to regard and support me, thine unworthy son or daughter, granting peace to every member of my household, both great and small, warding off every kind of fear and dread, causing all demoniacal influences to retire, and everything to happen according to our wish, accompanied by great prosperity and bliss, through the merits of our Saviour and elder brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

When the coffin is closed down, the mourning put on, the body carried out to the place of interment, and lowered down into the sepulchre, all should cry out with a loud voice, saying, In obedience to the commands of the great God, our supreme Lord, in obedience to the commands of the Saviour of the world the Lord Jesus, and in obedience to the complete commands of the celestial king, the sovereign director of the great doctrine, we pray that every kind of fear and dread may be far away, demoniacal influences be compelled to retire, may everything happen, according to our wish, and we obtain great prosperity and bliss.

The ten celestial commands, which are to be constantly observed:—

The first command. Thou shalt honour and worship the great God.

The great God is the universal Father of all men, in every nation under heaven. Every man is produced and nourished by him; every man is also protected by him; every man ought, therefore, morning and evening, to honour and worship him with acknowledgments of his goodness. It is a common saying that heaven produces, nourishes and protects men. Also, that being provided with food we must not deceive Heaven. Therefore whoever does not worship the great God, breaks the commands of Heaven.

The hymn says—

Imperial Heaven, the Supreme God is the true Spirit (God).
Worship him every morning and evening, and you will be taken up;
You ought deeply to consider the ten celestial commands,
And not by your foolishness obscure the right principles of nature.

The second command. Thou shalt not worship corrupt spirits (gods).

The great God says, Thou shalt have no other spirits (gods) beside me. Therefore all besides the great God are corrupt spirits (gods), deceiving and destroying mankind; they must on no account be worshipped: whoever worships the whole class of corrupt spirits (gods) offends against the commands of Heaven.

The hymn says—

Corrupt devils very easily delude the souls of men:
If you perversely believe in them, you will at last go down to hell.
We exhort you all, brave people, to awake from your lethargy,
And early make your peace with your exalted heavenly Father.

The third command. Thou shall not take the name of the great God in vain.

The name of the great God is Jehovah, which men must not take in vain. Whoever takes God's name in vain, and rails against Heaven, offends against this command.

The hymn says—

Our exalted heavenly Father is infinitely honourable;
Those who disobey and profane his name, seldom come to a good end.
If unacquainted with the true doctrine, you should be on your guard,
For those who wantonly blaspheme involve themselves in endless crime.

The fourth command. On the seventh day, the day of worship, you should praise the great God for his goodness.

In the beginning, the great God made heaven and earth, land and sea, men and things, in six days, and having finished his works on the seventh day, he called it the day of rest (or Sabbath): therefore all the men of the world, who enjoy the blessing of the great God, should on every seventh day especially reverence and worship the great God, and praise him for his goodness.

The hymn says—

All the happiness enjoyed in the world comes from Heaven,
It is therefore reasonable that men should give thanks and sing;
At the daily morning and evening meal there should be thanksgiving,
But on the seventh day, the worship should be more intense.

The fifth command. Thou shalt honour thy father and thy mother, that thy days may be prolonged. Whoever disobeys his parents breaks this command.

The hymn says—

History records that Shun honoured his parents to the end of his days,
Causing them to experience the intensest pleasure and delight:
August Heaven will abundantly reward all who act thus,
And do not disappoint the expectation of the authors of their being.

The sixth command. Thou shalt not kill or injure men.

He who kills another kills himself, and he who injures another injures himself. Whoever does either of these breaks the above command.

The hymn says—

The whole world is one family, and all men are brethren,
How can they be permitted to kill and destroy one another?
The outward form and the inward principle are both conferred by Heaven,
Allow every one, then, to enjoy the ease and comfort which he desires.

The seventh command. Thou shalt not commit adultery, or any thing unclean.

All the men in the world are brethren, and all the women in the world are sisters. Among the sons and daughters of the celestial hall, the males are on one side and the females on the other, and are not allowed to intermix. Should either men or women practise lewdness, they are considered outcasts, as having offended against one of the chief commands of Heaven. The casting of amorous glances, the harbouring of lustful imaginations, the *smoking of foreign tobacco* (*opium*), or the singing of libidinous songs, must all be considered as breaches of this command.

The hymn says—

Lust and lewdness constitute the chief transgression;
Those who practise it become outcasts, and are the objects of pity.
If you wish to enjoy the substantial happiness of heaven,
It is necessary to deny yourself and earnestly cultivate virtue.

The eighth command. Thou shalt not rob or steal.

Riches and poverty are determined by the great God, but whosoever robs or plunders the property of others, transgresses this command.

The hymn says—

Rest contented with your station, however poor, and do not steal.
Robbery and violence are low and abandoned practices;
Those who injure others really injure themselves.
Let the noble-minded among you immediately reform.

The ninth command. Thou shalt not utter falsehood.

All those who tell lies, and indulge in devilish deceits, with every kind of coarse and abandoned talk, offend against this command.

The hymn says—

Lying discourse and unfounded stories must all be abandoned;
Deceitful and wicked words are offences against heaven.
Much talk will in the end bring evil on the speakers;
It is then much better to be cautious, and regulate one's own mind.

The tenth command. Thou shalt not conceive a covetous desire.

When a man looks upon the beauty of another's wife and daughters with covetous desires, or when he regards the elegance of another man's possessions with covetous desires, or when he engages in gambling, he offends against this command.

The hymn says—

In your daily conduct, do not harbour covetous desires.
When involved in the sea of lust, the consequences are very serious;
The above injunctions were handed down on Mount Sinai,
And to this day the celestial commands retain all their force.

STRIKING TESTIMONY TO THE RELIGIOUS CHARACTER OF THE CHINESE REVOLUTION.

By way of supplement to the foregoing article, we have now the pleasure to present some remarkable facts elicited by Dr. Medhurst from two Chinamen—the one a deserter from the camp of the revolutionists, and the other an avowed follower of Tae-ping-Wang, and a firm believer in the Divinely-appointed character of his mission.

When it is borne in mind that these two men, though perfectly independent witnesses, testify with the most entire accordance, both of fact and sentiment, as to all they had seen and known regarding the object and proceedings of the revolutionists, and that their statements are no less in harmony with the opinions previously entertained as to the anti-idolatrous, and religious character of the movement, we are persuaded that the communications now presented will be read with no ordinary interest.

Our first extract is from the evidence of the deserter, contained in a letter from Dr. Medhurst inserted in a recent Number of the *North China Herald*.

"I have just fallen in with a Canton man, who was for some time a follower of Tae-ping-Wang, and who left Nanking in August last. His account may be considered trustworthy, because it corresponds in its main points with what we know of the state of things there; and it is important, inasmuch as it reveals certain facts with which we were not before acquainted. I do not conceive that the man had any motive for deceiving me, and his statements were delivered with an air of candour which carried with them a conviction of his sincerity. True or not, you have them, as nearly as possible as he delivered them, and you may take them for what they are worth.

"When questioned as to the religion of the insurgents, he answered with an air of

reverence that they worshipped God (Shang-te). When asked when they did it, he replied, Every day, and previous to every meal. He was then requested to repeat something of what they said, when he chanted the doxology, as it is found in the Book of Religious Preeepts of Tae-ping-Wang, in such a tone and manner that showed he was familiar with it. As he had referred to their daily meals, he was asked whether they had sufficient to eat. Abundance, he replied. And whether they had enough to wear. To which he answered, they had plenty of clothing. He was then asked how long he had been with them; he said, that he had followed them from Canton, and that his hair had grown three or four inches long. How came it, then, he was asked as he had enough to eat and to wear, with good instruction, and a prospect of going to Heaven when he died, that he came to leave them? Oh, he replied, a man could by no means smoke common tobacco, and by no means opium; a man could not gamble nor drink, nor indulge his lust, nor quarrel nor steal; and if one did but rail at another he got a bambooing. It was suggested that by urging these as the reasons for leaving, he exposed himself to the suspicion that he was fond of all these bad practices, and thereby laid himself open to just ridicule and reproach. On hearing this, he appeared rather ashamed, and seemed willing, if he could, to retract his expressions. He was then asked, whether he got any pay; to which he replied, not a *cash;* no pay being dealt out to the troops from one month's end to the other. He was also asked whether he was allowed to enjoy the society of his wife; to which he replied in the negative; adding that the women in Nanking were all kept in a particular quarter of the city, where there were whole streets of them, but that no men were allowed to approach, under pain of death. . . . . .

"He was then asked whether they kept the Sabbath, to which he replied that it was regularly observed; that no work was done on that day except what was necessary. That they all assembled for public worship in large halls, when they knelt down to prayer, and that the chiefs exhorted them. On being asked who the exhorters were, he mentioned, among others, Lai, at Nanking. He knew nothing about baptism or the Lord's Supper. He was asked if he had heard much of Jesus. He replied that he had heard his name frequently, but he was not competent to detail what he had heard. He was then asked what was now his settled opinion; he had been for several months with Tae-ping-Wang, and for several months with the Imperialists; which now, honestly speaking, did he prefer? He looked round, and asked if any one was near, and whether we would accuse him. We replied there was no danger. Upon which he exclaimed, with emphasis, I am for Tae-ping-Wang. Why, then, it was again asked, did he leave him? Because, said he, I had a brother among the Imperialists, and I wanted to see him; in order to accomplish this, I went out secretly; my brother then had my head shaved, and reported that I was a distressed subject of the Emperor, who had been deceived into following the insurgents. I was then taken into the pay of the Imperialists, and was afraid to go back, lest I should lose my head.

"What an extraordinary view does the above present of the insurgent army! What a moral revolution! To induce 100,000 Chinese, for months and years together, to give up opium, lust, and covetousness; to deny themselves in lawful gratifications, and, what is dearer to a Chinaman's heart than life itself, to consent to live without dollars, and all share and share alike, braving death in its worst form, and persevering therein without flinching. There may be defective teaching among them, there may be errors of greater or less magnitude; but if what is above detailed be true, or the half of it, it is confessedly a moral revolution, it is the wonder of the age."

But we more particularly invite the attention of our readers to the next highly interesting communication from Dr. Medhurst, also addressed to the *North China Herald* of the 17th December, having reference to the testimony of a devoted and enthusiastic disciple of the Tae-ping-Wang dynasty.

"As everything regarding the insurgents possesses a degree of interest at the present moment, I beg leave to send you the following account:—

"Having obtained admission into the city of Shanghae, this afternoon, I proceeded to one of the chapels belonging to the London Missionary Society, where I commenced preaching to a large congregation, which had almost immediately gathered within the walls. I was descanting on the folly of idolatry, and urging the necessity of worshipping the one true God, on the ground that he alone could protect his servants, while idols were things of nought, destined soon to perish out of the land—when suddenly a man stood up in the midst of the congregation and exclaimed, That is true—that is true—the idols must perish, and shall perish. I am a Kwang-se man, a follower of Tae-ping-wang; we all of us worship one God (Shangte) and believe in Jesus, while we do our utmost to put down idolatry; everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitions. When we commenced, two years ago, we were only 3000 in number, and we have marched from one end of the empire to the other, putting to flight whole armies of the mandarin troops that were sent against us. If it had not been that God was on our side we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teën-tsin, and we expect soon to be victorious over the whole empire. He then proceeded to exhort the people, in a most lively and earnest strain, to abandon idolatry, which was only worship of devils, and the perseverance in which would involve them in the misery of hell; while by giving it up, and believing in Jesus, they would obtain the salvation of their souls. As for us, he said, we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendour of the heavenly world. While continuing here, we make it our business to keep the commandments, to worship God, and to exhort each other to do good; for which end we have frequent meetings for preaching and prayer. What is the use, then, he asked, of you Chinese going on to burn incense and candles and gilt paper; which, if your idols really required it, would only show their covetous dispositions; just like the mandarins, who seize men by the throat, and if they will not give money, squeeze them severely, but if they will, they only squeeze them gently. He went on to inveigh against the prevailing vices of his countrymen, particularly opium-smoking. But you must be quick, he adds, for Tae-ping-wang is coming, and he will not allow the least infringement of his rules; no opium, no tobacco, no snuff, no wine, and no vicious indulgence of any kind. All offences against the commandments of God are punished by him with the severest rigour, while the incorrigible are beheaded—therefore repent in time.

"I could perceive, from the style of his expressions, and from his frequently quoting the books of the Tae-ping dynasty, that he was familiar with those records, and had been thoroughly trained in that school. No Chinaman, who had not been following the camp of the insurgents for a considerable time, could have spoken as he did.

"He touched also on the expense of opium-smoking, which drained their pockets and kept them poor in the midst of wealth; whilst we, he said, who never touch the drug, are not put to such expense; our master provides us with food and clothing, which is all we want, so that we are rich without money.

"I could not help being struck, also, with the appearance of the man, as he went on in this earnest strain, bold and fearless as he stood, openly denouncing the vices of the people, his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement, their natural conscience assured them that his testimony was true, while the conviction seemed to be strong amongst them, that the two great objects of his denunciation, opium and idolatry, were both bad things, and must be given up. He spoke in intelligible Manda-

rin, with an occasional touch of the Canton or Kwang-se brogue. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian Missionaries are accustomed to bring forward. The impression left on my mind, however, was that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view, in putting down idolatry and furthering the worship of the true God. Another thought also struck my mind, viz.: this is a class of men that can with difficulty be controlled. They must for a time be allowed to go their own way. It may not be in every respect the way which we could approve, but it does not appear to run directly counter to our objects. In the mean time we can go on in ours, and inculcate such truths as they may forget, or state correctly what they fail to represent aright. Tae-ping-wang may thus prove a breaker-up of our way, and prepare the people for a more just appreciation of Divine truth, as soon as we can get the sacred Scriptures freely circulated among them."

ANNIVERSARY SERVICES IN MAY, 1854.

The Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, May 8th.

Weigh House Chapel.

Sermon to the Young, by the Rev. H. R. REYNOLDS, B.A., of Leeds.

To commence at Seven o'clock.

WEDNESDAY, May 10th.

MORNING.—Surrey Chapel.

Sermon by the Rev. NORMAN M'LEOD, of Glasgow.

EVENING.—Tabernacle.

Sermon by the Rev. HENRY ADDISCOTT, of Taunton.

THURSDAY, May 11th.

MORNING.—Annual Meeting—Exeter Hall.

Chairman—HON. A. F. KINNAIRD, M.P.

EVENING.—Adjourned Meeting—Finsbury Chapel.

FRIDAY EVENING, May 12th—instead of Monday, as formerly.

The SACRAMENT of the Lord's Supper will be administered at the usual Places of Worship in and around London.

LORD'S DAY, May 14th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies, in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House, on or before Friday, the 31st instant, the day appointed for closing the Accounts. The Lists of Contributions should be forwarded to the Mission House, on or before that day, in order that they may be inserted in the Society's Annual Report for 1854.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions, so that they may be received at the Mission House on or before Friday the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND ALSO TO AGED MISSIONARIES.

THE Directors in presenting the annexed list of contributions entertain the hope that those friends who have been prevented from making their contributions during the preceding two months will kindly forward them not later than by the first week in April.

	£	s.	d.
LONDON AND ITS VICINITY.			
Abney Chapel	14	3	6
Artillery-street	0	14	4
Camberwell Green	6	1	3
Eccleston Chapel	4	1	6
Falcon-square	10	0	0
Greenwich-road	2	15	10
Horbury Chapel	7	5	4
Kensington	17	8	8
Kingsland	4	0	0
Latimer Chapel, Mile End	4	0	0
Marlborough Chapel	3	17	7
Middleton Chapel	6	18	0
Mile End New Town	2	0	0
New-court, Carey-street	3	7	6
New Cross, Deptford	1	13	4
New Tabernacle	5	13	0
Paddington	12	12	10
Peckham, Hanover Chapel	12	0	0
,, Nun Green	2	0	0
Poultry Chapel	29	5	0
Trevor Chapel	8	12	3
Trinity Chapel, Brixton	5	8	6
Union Chapel, Brixton-hill	4	10	10
Walthamstow	5	0	0
Weigh-house Chapel	27	18	9
Whitefield Chapel	3	0	0
York-street, Walworth	9	10	11
COUNTRY.			
Alton	1	0	0
Appleton-on-Wicke:			
Mrs. Trowsdale	5	0	0
Miss Nelson	1	0	0
Barking	1	0	0
Barnsley	3	10	0
Barnstaple	2	10	6
Bath: Rev. R. Brindley's	5	0	0
Beccles	1	14	0
Bedford: Bunyan Meeting	6	0	3
Berkhampstead	2	12	0
Beverley	1	5	0
Birmingham: Carr's-lane	15	0	0
Blackburn: Chapel-street	2	15	4
Blackpool	1	1	11
Bolton: Duke's-alley	2	2	0
,, Maudesley-street	2	2	0
Booth	1	10	0
Bradford: Horton Lane	8	0	0
Braunton	1	0	0
Brighton: London-road	3	2	6
Bridgenorth	1	0	0
Bridgewater	2	17	0
Brighouse	1	15	11
Brill	0	6	0
Bristol: Brunswick-square	4	0	0
,, Castle Green	2	5	0
Bromley	2	5	0
Bruton	1	0	0
Buckingham	2	3	10
Burnley: Bethesda	4	10	0
Bury St. Edmund's:			
,, Whiting-street	2	0	0
Bushey	3	10	0
Carlisle: Lowther-street	1	15	9
Castle Hedingham	2	19	0
Chelmsford: London Road	7	0	0
Cheltenham: Highbury Chapel	8	0	0
Chester: Queen-street	9	0	0

	£	s.	d.
Chesterfield: Soresby-street	4	0	0
Chinnor	0	10	0
Chippenham	1	0	0
Chiswick: Rev. E. Miller (D.)	1	0	0
Chorley, St. George's-street	1	12	8
Clare	1	0	0
Colchester: Lion-walk	8	15	6
Congleton	0	15	6
Cowick Snaith	0	6	0
Coventry: West Orchard	5	0	0
,, Well-street	2	1	0
Cuckfield	2	8	0
Derby: London-road	1	12	0
,, Victoria-street	4	3	8
Devizes	5	0	0
Devonport: Prince's-street	2	0	0
Domgay: Mrs. Griffiths (D.)	1	0	0
Douglas: Athol-street	1	2	3
,, Falcon Cliff	2	0	0
Dudley	5	0	0
Durham	3	13	6
Ealing	3	6	0
Egham Hill	3	14	8
Emsworth	0	9	0
Enfield: Chase-side	3	7	9
Exeter: Grosvenor Chapel	2	0	0
Finchley	2	2	7
Folkestone	2	3	10
Frome: Zion Chapel	2	0	0
,, Rook-lane	1	0	0
Glasgow: Laurieston	3	0	0
Glossop	1	16	6
Gomersal	2	0	0
Grantham	1	16	0
Gravesend	5	2	6
Halifax: Square Chapel	4	0	0
,, Sion Chapel	6	0	0
Halstead: Old Meeting	4	1	3
Hanley	3	0	0
Haslingden	1	5	0
Henley-on-Thames	2	0	0
High Wycombe: Trinity Chapel	3	2	0
Hinckley	1	10	0
Hitchin	2	0	0
Hoddesdon	2	18	9
Huddersfield: Ramsden-street	5	0	0
Huntly	1	10	0
Ipswich: Tacket-street	6	0	0
Jersey: Rev. H. J. Chancellor	1	7	0
Kendal	2	14	2
Kingston	5	12	7
Launceston	1	3	0
Leamington: Spencer-street	6	0	0
Leeds: Belgrave Chapel	10	9	4
,, East Parade Chapel	15	0	0
,, Queen-street	4	4	7
Leek	2	4	4
Leicester: Bond-street	5	0	0
,, Gallowtree-gate	7	0	0
Lenham	0	8	0
Liverpool: Great George-street	20	16	0
,, Toxteth-Park	2	3	6
Long Buckby	1	4	0
Long Sutton	1	0	0
Louth	3	2	0
Loxley, near Sheffield	0	9	6
Lutterworth	2	0	0
Lynn	5	0	0
Macclesfield: Roe-street	5	0	0
Maidenhead	6	7	10
Manchester: Hope Chapel	11	4	0
,, New Windsor Chapel	1	19	0
Marden	2	3	7
Market Harborough	3	2	2
Market Weighton	1	3	7
Mere	7	10	11
Merton	0	12	2
Middlewich	1	15	0
Morley: Rehoboth Chapel	2	0	0
Mortlake	2	2	0
Montrose	2	0	6
Newark	2	0	0
Newbury	5	10	0
Newcastle: St. James's Chapel	3	6	8
Northampton:			
United Communion	6	7	0
An Invalid Lady	0	10	0
Northfleet	1	2	4
Northwich	2	0	0
Norwich: Princes'-street	5	0	0
,, Tabernacle	0	10	0
Oswestry	1	8	7
Otley	1	0	0
Penrith	1	17	2
Petersfield	2	0	0
Petworth	0	10	0
Plymouth: Norley Chapel	6	8	0
Point in View	1	13	0
Poole	2	10	0
Poyle	1	18	7
Reading: Castle-street	10	0	0
Romsey	4	18	0
Ross	1	14	0
Rotherham	3	10	0
Royston: John-street	3	4	1
Rugeley	1	1	0
Ryde	4	0	0
Saffron Walden	2	0	0
Salisbury: Scot's-lane	4	7	0
Sandwich	2	0	0
Sawston	1	5	0
Saxmundham	0	13	0
Scarborough: Bar Church	2	10	0
Selby	0	12	6
Sheffield: Garden-street	1	0	0
,, Mount Zion	2	7	6
,, Nether Chapel	6	10	0
Shelton	1	3	0
Shepton Mallet	2	0	0
Shrewsbury: Swan-hill	4	12	2
,, Castle-gate	1	0	0
Sidbury	0	10	0
Skipton	1	0	0
Soham	1	7	0

	£	s.	d.
Southampton Above Bar	8	10	0
Southport	5	0	0
Sowerby Bridge	1	0	0
Staindrop	0	13	6
Staines	2	5	0
Stamford: Star-lane	1	0	0
Staplehurst	1	11	0
St. Helen's	2	2	0
St. Neot's	2	7	10
Stockport: Hanover Chapel	10	11	2
„ Orchard Chapel	2	2	0
Stoke	1	15	0
Stonehouse (Glos.)	1	2	0
Stourbridge	3	0	0
Stroud: Bedford Chapel	3	0	0
Sudbury: Friar's-street	2	17	0
Sunderland: Ebenezer Chapel	3	10	0
Taunton: Paul's Meeting	5	1	0
„ North-street Chapel	10	0	0
Thatcham	1	0	0
Therfield	1	0	0
Thirsk	1	11	0
Thorne and Hatfield	0	14	6
Tiverton	2	5	0
Torquay: Abbey-road	4	14	4
Trowbridge: Tab.	4	0	0
Truro	2	10	0
Tunbridge Wells: Countess's	4	10	0
Turvey	0	10	0
Tutbury	0	14	10
Ulverston	1	3	0
Upminster	2	3	3
Uppingham	2	0	0
Uttoxeter	1	10	0
Uxbridge: Providence Chapel	6	12	4
Wakefield: Zion Chapel	4	0	0
Wallingford	3	0	0
Walsall	1	11	0
Warminster	2	7	5
Warrington: Wycliffe Chapel	1	0	0
Welford	1	14	6
Welling	1	10	0
Wellingborough: West-end	0	15	0
West Bromwich: Mayer's-green	10	0	0
Whitby	1	6	0
Whitehaven	3	0	0
Wilmslow	1	15	0
Wincanton	0	16	6
Wingrave	1	0	0
Wiveliscombe	0	10	0
Woodbridge: Quay Meeting	1	1	0
Woolwich: Ebenezer Chapel	3	0	0
Worcester	10	7	0
Wotton-under-edge: Tabernacle	5	15	7
Yarmouth	5	0	0
Yardley Hastings: Rev. W. Todman (D.)	0	10	0
	£884	16	11

Contributions towards the Enlargement of the Chinese Missions.

DONATIONS.

Amount previously acknowledged £3330 17 7

	£	s.	d.
W. A. Hankey, Esq.	100	0	0
G. R., Devon	100	0	0
J. Morley, Esq.	100	0	0
S. Morley, Esq.	100	0	0
Two Friends	60	0	0
W. Camps, Esq., M.D.	50	0	0
G. Hitchcock, Esq.	50	0	0
T. Barnes, Esq., M.P.	50	0	0
A Quiet Observer, by the Leeds Mercury	30	0	0
G. Rogers, Esq., Bramley Lane	25	0	0
S. Goodwin, Esq. Manchester	25	0	0
W. Johnson, Esq. ditto, and £10 per Ann.	20	0	0
Travers Buxton, Esq.	20	0	0
J. Park, Esq., Fraserburgh	20	0	0
Messrs. J. B. White & Brothers	20	0	0
J. J. Tanner, Esq., additional	10	10	0
W. H. Warton, Esq.	10	10	0
J. K. Welch, Esq.	10	0	0
E. Daniell, Esq., Petersfield	10	0	0
J. Vowler, Esq., Nolsworthy	10	0	0
Mrs. Blair, Bridge of Allan	10	0	0
A. Mirrielees, Esq., St. Petersburgh	10	0	0
Rev. M. & Mrs. Caston, Leamington	10	0	0
J. Jowitt, Jun., Esq., Leeds	10	0	0
Edward Baines, Esq., do.	10	0	0
John Wade, Esq. do.	10	0	0
T. E. Plint, Esq. do.	10	0	0
F. Baines, Esq. do.	10	0	0
Rev. H. R. Reynolds, do.	5	0	0
Mrs. Arthington do.	5	0	0
Mr. William Pape do.	5	0	0
Mr. J. Y. Knight do.	5	0	0
J. Wemyss, Esq., Fraserburgh	5	0	0
R. Bligh, Esq., Ilfracombe	5	0	0
C. R., in answer to the Appeal	5	0	0
Colonel Jenner	5	0	0
J. Moginie, Esq.	5	0	0
G. Townley, Esq.	5	0	0
J. Bouron, Esq.	4	0	0
W. Tasker, Esq., Andover	3	3	0
Mrs. Cobden's School, Kentish Town	2	17	6
E. Phillips, Esq., Kingston	2	2	0
A Friend, by J. C.	2	0	0
Mr. F. Lefever	1	0	0
Miss Maurice, West Bromwich	1	0	0
Miss Richardson, Brough	1	0	0
The Author of "Israel in China"	0	10	0

COLLECTIONS.

	£	s.	d
London and its Vicinity.			
Abney Chapel: Rev. J. Jefferson	38	6	10
Albion Chapel: Rev. J. Macfarlan	31	2	6
Barbican Chapel	50	0	0
Bethnal Green Chapel: Rev. J. Viney.			
Collection	15	0	0
A Lady, for J. Viney's Teacher (half year*)	30	0	0
Rev. J. Viney*	10	0	0
Miss Grieve	10	0	0
R. Gamman, Esq.	5	0	0
	70*l.*		
Bishopsgate Chapel: Rev. J. C. Gallaway	17	13	0
Bow, Harley-street: Rev. S. Davies	12	2	6
Brixton Trinity Chapel: Rev. S. Eldridge	10	13	3
Brixton-hill: Rev. J. Hall.			
Collection	17	1	0
J. Brand, Esq.	25	0	0
T. H. Bennett, Esq.	5	0	0
A Friend	5	0	0
W. Heptenstall, Esq.	5	0	0
J. Smith, Esq.	5	0	0
C. Walton, Esq.	5	0	0
J. Blacket, Esq.	2	0	0
	69*l.* 1*s.* 1*d.*		
City-road: Rev. W. S. Edward	29	11	0
Clapham: Rev. J. Hill	80	1	8
,, Rev. J. B. Brown, B.A.	27	0	0
,, Rev. B. Price	11	13	2
Clapton.			
Collections and Donations after Sermons by Rev. H. J. Gamble.			
R. Atkins, Esq.	5	0	0
H. Bateman, Esq.	20	0	0
J. Capper, Esq.	5	0	0
Mrs. Elliott	5	0	0
W. Fenn, Esq.	5	0	0
Rev. H. J. Gamble	2	2	0
J. Hawes, Esq.	5	0	0
B. Kelsey, Esq.	5	5	0
J. Laundy, Esq.	10	10	0
Mrs. C. Marten	5	0	0
C. H. Marten, Esq.	1	0	0
G. Marten, Esq.	10	10	0
G. Osborne, Esq.	5	0	0
W. Patrick, Esq.	20	0	0
Mrs. Patrick	10	0	0
J. Powell, Esq.	5	0	0
Mrs. Priestley	5	0	0
W. Richards, jun. Esq.	5	0	0
D. Satow, Esq.	10	10	0
W. Sharp, Esq.	50	0	0
Rev. J. Vautin	2	2	0
E. Wheeler, Esq.	10	0	0
Sunday Scholars	0	7	0
Collections	55	2	10
	257*l.* 8*s.* 10*d.*		

	£	s.	d.
Coverdale Chapel, Limehouse: Rev. J. E. Richards	5	0	0
Craven Chapel: Rev. Dr. Leifchild	70	0	0
Deptford: Rev. J. Pulling	9	9	0
Eccleston Chapel: Rev. J. Davies.			
Collection	27	3	0
Seth Smith, Esq.*	100	0	0
	127*l.* 3*s.*		
Falcon-square: Rev. Dr. Bennett	40	0	3
Finchley: Rev. G. R. Burch	11	9	5
Finsbury Chapel: Rev. Dr. Fletcher	30	0	0
Greenwich-road: Rev. W. Lucy	40	0	0
Hackney:			
Old Gravel Pit: Rev. J. Davies.			
Collection	50	3	4
E. Pye Smith, Esq.	5	0	0
	55*l.* 3*s.* 4*d.*		
Pembury-grove: Rev. G. Thomson	10	3	0
St. Thomas's-square. Rev. W. Kirkus, B.L.			
Collection	*10	3	0
T. Smart, Esq.	20	0	0
	60*l.* 3*s.*		
Hanover Chapel, Peckham: Rev. R. W. Betts	40	11	10
Highgate: Rev. E. Cornwell	10	10	0
Horbury Chapel: Rev. W. Roberts.			
Collection	26	0	5
A Friend to China	5	0	0
C. Hindley, Esq.	5	0	0
W. Walker, Esq.	20	0	0
	56*l.* 5*d.*		
Kensington: Rev. J. Stoughton.			
Miss Stevens	10	0	0
T. Jacomb, Esq.	10	0	0
R. Cooper, Esq.	10	0	0
Captain Bayley	5	0	0
J. Padgett, Esq.	5	0	0
R. Watson, Esq.	5	0	0
C. Shepherd, Esq.	5	0	0
D. Miller, Esq.	5	0	0
Rev. J. Stoughton	5	0	0
Smaller sums	7	5	0
	67*l.* 5*s.*		
Kingsland: Rev. T. W. Aveling.			
Collection	23	1	4
W. Dudley, Esq. (dec.)	*21	0	0
	44*l.* 1*s.* 4*d.*		
Middleton Chapel: Rev. C. Dukes	9	1	0
Mile-end New Town.			
Collection	4	0	0
Rev. W. Tyler*	5	0	0
	9*l.*		

	£	s.	d.
New Cross: Rev. J. B. Lister	3	12	0
New Tabernacle: Rev. I. Vaughan	15	2	0
Orange-street: per Mr. Ginger	17	3	5
Oxendon-street: Rev. Dr. Archer	27	13	11
Paddington: Rev. J. Stratten.			
Collection	67	8	3
Rev. J. Stratten	10	0	0
E. Sharp, Esq.	5	0	0
J. Claypon, Esq.	5	0	0
Mr. Salt	5	0	0
Mr. Best	5	0	0
H.	5	0	0
Mr. Rutty	3	3	0
Mr. and Mrs. Ferguson	2	2	0
107*l.* 13*s.* 3*d.*			
Park Chapel, Camden Town. Rev. J. C. Harrison.			
Collection	33	17	0
R. Cunliffe, Esq.	21	0	0
Rev. E. Prout	5	0	0
H. B. Spalding, Esq.	5	0	0
64*l.* 17*s.*			
Plaistow: Rev. J. Curwen.			
Collection	8	5	0
Mrs. Shroder	5	0	0
13*l.* 5*s.* 6*d.*			
Poplar: Rev. G. Smith	25	14	0
Portland Chapel: Rev. G. Wilkins	30	12	2
Poultry Chapel. Rev. S. B. Bergne.			
Collection	40	11	3
Donations*	325	0	0
J. Radley, Esq.	20	0	0
Dr. and Mrs. Waller	20	0	0
Mr. and Mrs. Johnston	5	5	0
Mr. and Mrs. Lonsdale	5	0	0
Mr. E. Harrison	5	0	0
Mr. and Mrs. Sewell	2	2	0
Mrs. Goymer	2	0	0
Sunday-school children	1	6	0
426*l.* 4*s.* 3*d.*			
Southgate-road: Rev. J. Spong	10	0	0
Spa-fields: Rev. T. E. Thoresby	7	15	0
Stepney: Rev. J. Kennedy, A.M.	32	0	0
Surrey Chapel: Rev. J. Sherman.			
W. Flanders, Esq.*	200	0	0
Rev. J. Sherman*	10	0	0
W. Gray, Esq.	10	0	0
J. Blades, Esq.	10	10	0
Miss Powell	10	10	0
Collection	75	11	1
316*l.* 11*s.* 1*d.*			
Sutherland Chapel: Rev. H. S. Seaborn	8	0	2
Tabernacle: Rev. Dr. Campbell and Rev. J. Corbin	25	12	3

	£	s.	d.
Trevor Chapel: Rev. Dr. Morison.			
Collection	20	2	3
Mr. Radermacher	13	0	0
Mr. Mitchell*	10	10	0
Mr. Youngman	10	10	0
Mr. Bartlett	5	5	0
Mr. Epworth	5	5	0
Mrs. Rice	5	0	0
Mr. Scannell	5	0	0
Brompton Young Ladies' Working Society: per Misses Gray	5	0	0
Mr. Watts	3	0	0
Mr. A. Greig	2	0	0
Rev. Dr. and Mrs. Morison	2	0	0
A Swiss Lady, per ditto	2	0	0
Other sums	10	15	0
108*l.* 7*s.* 3*d.*			
Walthamstow. Rev. S. S. England.			
Collection	15	0	0
C. M. Robison, Esq.*	25	0	0
Misses Hall*	10	10	0
R. Cunliffe, Jun., Esq.*	10	10	0
60*l.* 10*s.*			
Wandsworth. Rev. G. P. Davies, B.A.			
Collection	15	8	8
W. M. Newton, Esq.*	50	0	0
65*l.* 8*s.* 8*d.*			
Wardour Chapel: Rev. J. E. Ashby	10	13	9
Well-street: Rev. R. Redpath, A.M.	14	2	5
Westminster Chapel: Rev. S. Martin	45	11	0
Woolwich Ebenezer Chapel: Rev. S. Hebditch	12	18	3
York-road: Rev. T. Davies	20	7	8
York-street Chapel, Walworth. Rev. G. Clayton & Rev. P. J. Turquand.			
Collection	102	0	0
E. Edwards, Esq.	10	0	0
112*l.*			
Country.			
Abingdon: Rev. S. Lepine	5	12	6
Allerton: Rev. T. Hutton	5	3	1
Altrincham: A Friend	1	0	0
Amble: Rev. W. Knox	1	0	0
Armitage: Rev. W. Hood	1	0	0
Ashburton: Rev. N. Parkyn	5	8	9
Ashley: Rev. T. Coleman	2	8	8
Ashton-under-Lyne: Rev. J. G. Rogers, B.A.	39	2	4
Ashton Tirrold: Rev. H. Pawling	3	16	7
Atherstone Old Meeting: per Mr. W. Fox	8	6	8
Avebury: per Mrs. Cornwall	1	2	6
Aylesbury: Rev. W. Gates	4	8	0
Banbury: Rev. J. Parker	5	18	0

	£	s.	d.
Salisbury.			
J. C. Wheeler, Esq.	10	0	0
C. Payne, Esq.	5	0	0
15*l.*			
Sandwich: Rev. W. Rose	5	0	0
Sawston: Rev. R. Davies	4	15	0
Shaftesbury: Rev. T. Evans	4	0	0
Sheffield.			
Rev. D. Loxton	14	6	0
Rev. J. J. Shrubsole	6	16	7
Rev. J. Rennie, M.A.	3	17	4
Wicker Chapel	8	0	0
Rev. H. Batchelor	29	0	1
Rev. J. Earnshaw	3	7	6
65*l.* 7*s.* 6*d.*			
Shepton Mallet: Rev. J. Young	3	0	4
Shipdham: Rev. J. Matthews	1	17	6
Skipton: Rev. R. Gibbs	6	2	0
Snaith: Mr. W. Groves	1	1	0
Somerton: Rev. R. Taylor	3	0	0
Southampton: Rev. T. Adkins	38	2	6
South Petherton: Rev. E. Paltridge	5	10	0
Spilsby: per Rev. I. Watts	4	0	0
Staindrop: Rev. R. Jones	8	8	6
Staithes: Rev. W. Mitchell	1	0	0
Stalbridge: Rev. A. Bisenti	1	0	0
Stamford: Rev. B. O. Bendall	5	7	2
St. Paul-street: per Mr. W. Luke	1	4	8
Staplehurst: Rev. W. Grigsby	2	14	0
Stockport: Rev. A. Clark	8	2	2
Stoke Goldington: Rev. J. T. Bartram	2	7	10
Stonehouse, Devon: Rev. M. Slater	1	13	0
Stonehouse, Gloucestershire: Rev. T. Maund	3	6	0
Stony Stratford: Rev. J. Ashby	1	7	0
Sunderland: Rev. R. W. M'All	8	1	6
Swanage	3	0	6
Swanland	2	10	0
Swindon: Rev. G. Pilgrem	2	16	2
Taunton.			
North-street: Rev. H. Quick	44	11	3
A Friend*	5	0	0
W. Walters, Esq.	5	0	0
54*l.* 11*s.* 3*d.*			
Paul's Meeting: Rev. H. Addiscott	10	6	0
Thames Ditton: Rev. E. Pay	1	7	0
Thatchman: Rev. E. White	2	0	0
Tintwistle: Rev. R. G. Milne	9	3	0
Tisbury: per Rev. T. Mann	3	11	0
Totton: Rev. J. Woodwark	5	0	0

	£	s.	d.
Trowbridge: Rev. T. Mann.			
Collection	10	16	0
Rev. T. Mann	5	0	0
Mr. Haden	5	0	0
Mr. G. N. Haden	5	0	0
Mrs. Brown	5	0	0
Juvenile Sewing Party	4	4	0
35*l.*			
Truro: Rev. E. Panks	8	15	8
Turvey: Rev. R. Cecil	2	1	0
Ulverstone: Rev. J. Browne, B.A.	3	10	0
Upminster: Rev. T. Joseph	7	2	9
Uxbridge: Rev. J. Glendenning	15	0	5
Usk: Rev. J. Williams	0	13	1
Ventnor: Rev. W. Warden	4	4	0
Wareham: Rev. U. B. Randall, B.A.	3	5	9
Wattesfield: Rev. W. Warren	9	10	0
Waytown	7	0	0
Welford: Rev. W. Gill	7	1	7
Welling	1	18	0
Westbury on Severn	3	5	9
West Looe: Rev. J. Kightly	3	2	6
Whitby: Rev. J. C. Potter	10	10	0
Whitehaven: per W. Wilson, Esq.	15	10	6
Whitstable: Rev. D. Harrison	5	5	6
Wigan: Rev. W. Roaf	10	0	0
Wincanton: Rev. J. E. Drover	1	10	0
Windsor: Rev. J. A. Miller	13	7	6
Wingrave: Rev. T. Aston	4	8	0
Winslow: Rev. J. B. Attenborough	2	10	0
Wisbeach: Rev. W. Holmes	2	12	0
Witney: Rev. H. Perfect	2	16	6
Wivenhoe: Rev. S. Hubbard	2	7	0
Wooburn: Rev. S. Weston	2	0	0
Woodbridge Quay Meeting: Rev. F. B. Brown	7	1	0
Woodham Ferris: Rev. J. Balley	1	2	0
Wootton Bassett: Rev. M. Thomas	1	8	4
Worksop: per Mr. T. J. Pearson	5	10	0
Worthing	4	18	4
Wrentham: Rev. J. Brown, B.A.	3	4	9
Yarmouth: Rev. J. S. Russell	12	15	2
Small sums	1	14	2
	9639	2	7
*Deduct sums entered in former list	912	3	0
	8726	19	7

N.B.—*The General Contributions are unavoidably postponed.*

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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